MANIFESTO

ON THE WOLF IN SHEEP'S CLOTHING:

HIS INFILTRATION AND INTRIGUES THROUGHOUT THE WORLD

FROM THE DONATION OF CONSTANTINE ONWARD THROUGH HISTORY

With testimonies from Holy Scripture, the Ecumenical Councils, and Church Tradition

PREFACE. ON THE NATURE OF SPIRITUAL WARFARE

This Manifesto is written not out of hatred for men, but out of love for the Truth bequeathed to us by the Lord Jesus Christ and His holy Apostles. The warning was given from the beginning: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). And again: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). The Apostle Paul cautioned: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18). All of Church history is the history of this warfare — between the Truth, preserved in the unchanging Tradition, and the lie, which changes its appearance from age to age, yet remains unvarying in its essence.

CHAPTER I. THE DONATION OF CONSTANTINE — THE BEGINNING OF THE INTRIGUE

1.1. What Is the 'Donation of Constantine' and Why It Became the Gate of Falsehood

In the early fourth century, around 315–325 AD, a document was composed that entered history under the name "Donatio Constantini"

— the "Donation of Constantine." According to this text, Emperor Constantine the Great supposedly transferred to Pope Sylvester I and his successors authority over the entire western Roman Empire, as well as supremacy over all patriarchs: Antiochian, Alexandrian, Constantinopolitan, and Jerusalemite. The document was later acknowledged as a forgery even by Western scholars — the humanist Lorenzo Valla in 1440 proved its falsification on the basis of linguistic and historical inconsistencies. Nevertheless, for many centuries this lying document served the papacy as its chief instrument for seizing ecclesiastical and secular power.

The meaning of the forgery ran deep: sheltering behind the name of a pious sovereign, the false priesthood sought to obtain a power it had never legitimately possessed according to the Tradition of the Church. The first Ecumenical Councils — above all the First Council of Nicaea (325 AD) and the Second Council of Constantinople (381 AD) — established the structure of the Church on the basis of apostolic conciliarity, not the sole authority of one bishop. Canon 6 of the First Council of Nicaea states: "Let the ancient customs hold good which are in Egypt and Libya and Pentapolis, according to which the Bishop of Alexandria has authority over all these places... Likewise in Antioch and the other provinces, let the Churches retain their privileges." This concerns the equality of the presiding sees — not a monarchy of Rome over the entire universal Church.

1.2. How the False Gift Became an Instrument of Heresy

Relying on the counterfeit document, the papacy built a theology that directly contradicted Holy Scripture and Tradition. The Pope declared himself the "Vicar of Christ" on earth — whereas the Lord said: "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8). The Apostle Peter, upon whom the popes relied as their predecessor and source of authority, himself wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; and not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:2–3). Every exaltation of one bishop above others was

directly condemned by the Apostles themselves and the Councils. The Donation of Constantine became the fulcrum from which the papacy, using the lever of intrigue, began to overturn the constitution of the universal Church.

CHAPTER II. ON THE POPE OF ROME, HIS HERESIES, AND HIS HIDDEN DESIGN

2.1. The Chief Heresy — the 'Filioque' and Its Consequences

The papacy's greatest dogmatic crime was the insertion of the word "Filioque" ("and from the Son") into the Creed established by the First (325 AD) and Second (381 AD) Ecumenical Councils. The Niceno-Constantinopolitan Creed solemnly confessed: "I believe... in the Holy Spirit, the Lord, the Giver of Life, Who proceedeth from the Father." The Third Ecumenical Council (Ephesus, 431 AD) specifically decreed: "It is not lawful for any man to bring forward, or to write, or to compose a different Faith as a rival to that established by the holy Fathers assembled with the Holy Ghost at Nicaea."

The papacy violated this prohibition, unilaterally adding "and from the Son." Thereby the very doctrine of the Holy Trinity was altered: the Holy Spirit came to be represented as proceeding also from the Son — which contradicts the very words of the Lord: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). Saint Photius of Constantinople in the ninth century was the first to systematically expound the theological refutation of the "Filioque," demonstrating that this insertion destroys the Orthodox doctrine of God. His work "Mystagogy" remains an unsurpassed indictment of the Western heresy.

2.2. The True Design: To Destroy the Truth by Substituting Itself

The heresy of the papacy was not an accidental theological error. Behind it lay a calculated design: to destroy all genuine keepers

of the apostolic faith and take their place. The popes systematically established control over Western peoples through Baptism administered already in a corrupted faith, through the imposition of Union, through the physical destruction of opponents. The Crusades served this purpose: under the banner of "liberating the Holy Sepulchre," the Latins plundered Orthodox cities, destroyed Orthodox monasteries, and murdered Orthodox Christians. The Fourth Crusade (1204 AD) culminated in the sack of Constantinople — the capital of the Orthodox Empire. This was no accident, but the natural fruit of papal policy directed at the destruction of the Orthodox East.

Saint Mark of Ephesus, the Confessor who refused to sign the Union at the Council of Florence (1439 AD), testified: "Flee from the Latins as from those who have departed from the faith, and have no communion with them either in prayers or in sacraments." This was not fanaticism, but spiritual sobriety — the ability to discern the wolf beneath the sheep's clothing.

CHAPTER III. INFILTRATION INTO GREEK ORTHODOXY. INTRIGUES AGAINST BYZANTIUM

3.1. Discord as an Instrument of Destruction

The Great Schism of 1054 was not a sudden event but the result of centuries of systematic destabilisation of Church unity by Rome. The papal legates who arrived in Constantinople placed upon the altar of Hagia Sophia a bull of excommunication against Patriarch Michael Cerularius while he was celebrating the Liturgy. This unprecedented act revealed that for Rome neither the sanctity of the Liturgy nor the dignity of the lawful Primate of the Church existed. Only power existed — that power which the papacy had unlawfully arrogated to itself through the "Donation of Constantine."

The subsequent centuries are marked by unceasing attempts by Rome to subjugate Orthodox peoples through Union. The Union of Lyon (1274 AD) was concluded under political pressure upon Emperor Michael VIII Palaeologus — and was immediately rejected by the Orthodox people and clergy. The Union of Florence (1439 AD) was

signed in conditions of extreme need: Constantinople was under siege, and many ecclesiastical hierarchs hoped to obtain military assistance from the West at the price of theological concessions. But no help came — only the fall of Constantinople in 1453.

3.2. The Role of Papal Agents in the Destruction of Byzantium

The history of Byzantium's final decades is a history of intrigues in which papal interests played no minor role. When Venetian and Genoese merchants — subjects and allies of the papacy — monopolised Byzantine trade, they systematically destroyed the economic foundations of the Empire. The Crusaders in 1204 plundered Constantinople with such cruelty that contemporaries wrote in horror: the Saracens would have been kinder. Pope Innocent III initially condemned the sack but then approved its fruits — the establishment of a Latin Empire in the place of the Orthodox one.

Thus the fall of the Second Rome was prepared not only by Turkish swords but also by Latin intrigues, economic strangulation, and military betrayal. And when Constantinople fell, the papacy felt no grief — for the chief adversary of its power had fallen.

CHAPTER IV. INFILTRATION INTO THE RUSSIAN CHURCH AND STATE — THE LAST STRONGHOLD OF TRUTH

4.1. Moscow — the Third Rome and Keeper of the Tradition

After the fall of Constantinople, it was the Muscovite state that became the chief repository of the undamaged apostolic faith. The monk Philotheus of Pskov in the early sixteenth century expressed this in the phrase that became famous: "Two Romes have fallen, the third stands, and a fourth there shall not be." This was not political self-aggrandisement, but a spiritual recognition of a special responsibility: to preserve the purity of the faith when all other guardians had lost or weakened it.

The Russian Church preserved the Tradition received from the Apostle Andrew the First-Called, who enlightened Rus' by his visitation, and from Sts. Cyril and Methodius, who gave to Orthodox peoples the Word of God in their native tongue. It preserved the two-fingered sign of the Cross, attested by the Ecumenical Councils and the practice of the earliest Christian communities. It preserved the name "Isus" — a precise rendering of the Greek form hallowed by centuries of liturgical use.

4.2. The Nikonian Schism as an Instrument for Destroying the Truth

In the mid-seventeenth century, Patriarch Nikon carried out reforms which in their spirit and consequences remarkably resembled what the Western papacy had done before him. Under the pretext of "correcting" liturgical books and rites, what had been sanctified by centuries of apostolic tradition was changed. The two-fingered sign of the Cross was replaced by the three-fingered — the very sign which the fathers of the Council of the Hundred Chapters (Stoglav, 1551 AD) had anathematised: "Whosoever shall not make the sign of the Cross with two fingers, as Christ did, let him be accursed." The name "Isus" was altered to "Iisus" with an added vowel — contrary to the ancient Greek and Old Russian tradition.

Who stood behind these reforms? Nikon collaborated with Greek monks raised in an environment already permeated by Western influences. Jerusalem Patriarch Paisius, the Kiev scholars — Epiphanius Slavinetsky and others — brought to Russia books printed in Venice and Rome, that is, in Latin printing houses. Thus, under the guise of "correction according to Greek models," what was no longer pure Greek tradition but was permeated by Western influences was introduced into Russia. The wolf entered in sheep's clothing — this time through printing presses and theological schools.

The Great Council of 1666–1667 cursed and rejected the old rites and anathematised those who adhered to them. But this anathema was unlawful: it contradicted the decrees of previous Councils and the principle of the inviolability of Tradition. "Hold the

traditions," the Apostle enjoined (2 Thess. 2:15). "Let him be accursed," he said of anyone who proclaimed a different Gospel (Gal. 1:8). This is precisely what the reformers did — they anathematised not heresy, but the apostolic Tradition itself.

4.3. The Old Believers — Keepers of the Truth

Those called "schismatics" and "Old Believers" were in reality preserving what had been received from the Apostles and confirmed by the Councils. It is their holy objects that are the ancient Orthodox relics — not in the sense of belonging to any later denomination, but in the sense of an undamaged connection with the apostolic age. Their icons, their liturgical rite, their handwritten books are witnesses to the Truth which neither state persecution, nor fire, nor the axe could destroy.

Thousands of martyrs — from Archpriest Avvakum, burned in 1682, to the countless nuns and monks who perished in the forest hermitages — testified with their blood that nothing was dearer to them than the purity of the faith. This is not fanaticism or stubbornness — it is confessorship worthy of the first-century Christian martyrs.

CHAPTER V. THE PRESENT TIME: COUNTERFEIT MIRACLES AND DIGITAL SIGNS

5.1. What the Lord Said About False Miracles

The Lord Jesus Christ warned with absolute clarity: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). The Apostle Paul cautioned: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:9). The Apostle John in Revelation described the beast which "doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (Rev. 13:13). Thus, false miracles are not a theoretical possibility but a direct prophecy which must be fulfilled.

5.2. The Modern Instruments of Deception

In our time, the builders of the antichristian kingdom have acquired instruments of which medieval deceivers could not dream. Computer technologies allow the creation of photographs and video recordings of any content, indistinguishable from genuine ones. Artificial intelligence is capable of generating "appearances," "healings," "descents of fire" — anything whatsoever, for any audience, in any language. Circulating on the internet are recordings supposedly documenting "myrrh-streaming," "incorruption," and other "miracles" connected with icons and relics belonging to churches that have departed from the apostolic Tradition.

For the average believer, it is impossible to verify the authenticity of such a video. But the spiritual law is simple: where there is no true faith, there is no true grace. "By their fruits ye shall know them" (Matt. 7:16) — and the fruits here are not only impressive "signs," but the entire life of these churches: their departure from Tradition, their moral character, their association with worldly powers.

5.3. Why True Miracles Do Not Exist Where Truth Is Absent

God does not contradict Himself. He gave us His Word and His Tradition as the measure of Truth. Where this Word and this Tradition are corrupted, there is no grace from Him — and therefore no true miracles. "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20). True miracles have been and are being performed at ancient Orthodox holy objects — at icons painted according to the ancient canon, at the relics of saints glorified by the Church before the schism, at the liturgy celebrated according to the apostolic rite. This is the testimony of living grace, which cannot abandon its faithful ones.

The miracles "performed" through computer effects and staged recordings serve one purpose: to seduce the simple-hearted, to create the appearance of grace where there is none. This is a spiritual trap,

and to fall into it means to surrender one's soul to the enemy of the human race.

CHAPTER VI. TRUE ORTHODOXY AND ALTERED ORTHODOXY: HOW TO DISTINGUISH THEM

6.1. The Cross and the Sign of the Cross as Witness

The Cross of the Lord is the instrument of our salvation and the sign of Truth. The ancient Orthodox tradition depicts the eight-pointed cross — with a slanted footboard below, symbolising the footstool of which the Psalm speaks: "Worship at his footstool; for he is holy" (Ps. 98:5). This cross bears witness to the fullness of the Church's historical and theological memory.

The sign of the Cross made with two fingers — the index and middle fingers joined together — symbolises the two natures of Christ: Divine and human, confessed according to the Council of Chalcedon. The three remaining fingers held together confess the Holy Trinity. This is the confession of faith inscribed upon oneself at each sign of the Cross. To change the manner of making it is to change this confession. This is why the replacement of the two-fingered by the three-fingered sign had not only a ritual but a dogmatic significance: it was a quiet, almost imperceptible substitution of the faith.

6.2. The Creed and the Name Isus

The Creed accepted at the First and Second Ecumenical Councils is a sacred text not subject to any alteration. The Council of the Hundred Chapters (1551 AD) confirmed this with respect to the Russian Church. The Nikonian reformers changed several words in the text — in particular, "begotten, not made" underwent grammatical alterations, and "of Whose kingdom there shall be no end" was similarly modified. These changes appeared minor, but they violated the principle of the inviolability of dogmatic definition.

The name "Isus" is the precise rendering of the Greek "Ιησους" through Church Slavonic phonetics, confirmed by centuries of

liturgical use and attested on thousands of icons, crosses, and manuscripts. Its alteration to "Iisus" with an extra vowel was not the correction of an error, but a violation of tradition. In the Lord's name lies power and sanctification; to change the name in a liturgical context is an audacity that no hierarch has the right to undertake without an Ecumenical Council.

6.3. The Structure of the Church and Tradition as the Criterion of Truth

The true Church of Christ preserves apostolic organisation: conciliarity, in which no one bishop stands above the others, and Truth is determined conciliarly, with the participation of the entire clergy and people. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone... But if he will not hear thee, then take with thee one or two more... And if he shall neglect to hear them, tell it unto the church" (Matt. 18:15–17) — here the Lord clearly indicates the Church as the supreme authority, not a sole ruler.

The Tradition of the Church — its liturgical rite, the canon of iconography, its ascetic practice — is the living continuity of apostolic tradition. The Apostle Paul commanded: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15). Every violation of this Tradition under the pretext of "improvement" or "correction" is an encroachment upon the heritage of the Apostles — and must be rejected, by whatever authority it may be covered.

6.4. On Spiritual Warfare and the Discernment of Spirits

We live in an age when spiritual warfare has reached unprecedented intensity. The Antichrist, of whose coming the Apostles warned, acts through human institutions — ecclesiastical, political, media. His strategy is unchanging: to enter within, seize control, alter the content while preserving the form. This is precisely what was done to Western Christianity through the Donation of Constantine and papal power. This is precisely what was attempted with respect to the

Russian Orthodox Church through the Nikonian schism. This is precisely what continues today through the creation of counterfeit miracles, through digital manipulations, through theological conferences and ecumenical dialogues in which, under the guise of unity, uniformity of apostasy is cultivated.

The Apostle John commanded: "Beloved, believe not every spirit, but try the spirits whether they are of God" (1 John 4:1). The criterion of discernment is simple: does the teaching and practice conform to the Word of God and the apostolic Tradition? If not — it is not of God, however impressive it may appear.

CONCLUSION. A CALL TO SOBRIETY AND FAITHFULNESS

This Manifesto is not a call to hatred or violence. It is a call to spiritual sobriety — to open one's eyes, to see the wolf in sheep's clothing, and not to let it into the fold of Christ.

History bears witness: from the Donation of Constantine to the Nikonian schism, from the Union of Florence to today's computer-generated "miracles" — one and the same spirit operates in the world, seeking to destroy the Truth or to substitute itself for it. But the Truth is unconquerable — for behind it stands the Lord, Who promised: "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

The path of salvation is simple: hold fast to the apostolic Tradition. Read the Word of God. Study the decrees of the Ecumenical Councils. Try the spirits. Accept nothing merely because it is impressive or confirmed by authority. The Authority above all human authorities is the Lord Jesus Christ Himself, His Apostles, and the Tradition which they left to us.

May the Lord preserve His faithful ones and open the eyes of those who seek the Truth. Amen.